he LUTHERAN

HOSPITAL CORNERSTONE

Lutherans build in California's San Fernando Valley

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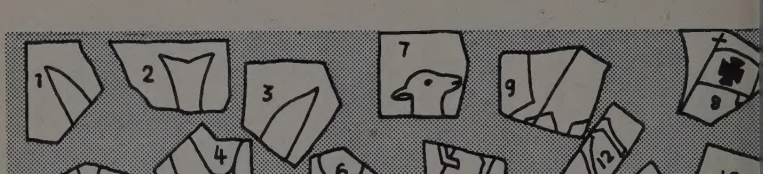
l. 42, No. 9

DECEMBER 2, 1959



Puzzle Pattern

WHILE RECOVERING from a siege of the flu virus, I returned to a childh pastime. I set up the card table and spread out the three hundred pieces of a saw puzzle. Then began the tedious, yet exciting, task of creating a picture f these oddly shaped pieces. I soon rediscovered that a piece of a jigsaw puzzle go in only one place, in one way. It must fit properly to all the surrounding pie Otherwise the picture is never completed.

When each piece interlocks with the others, a clear, beautiful picture is form One piece alone or a group of pieces that fit together do not make the total pict All the pieces must be included and fit with each other.

OUR WORLD is sometimes as broken up and confusing as such a puzzle. Ma this results because individuals in the world are like the jigsaw pieces. St. P reminds us to "submit ourselves to one another," to "be fitly joined together." Un we fit in with each other, on all sides, there is distortion and distress. There is complete, beautiful picture.

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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THIS WEEK . . .

● IS THERE A CRISIS for church homes for children and the aged? Dr. Walter R. Harrison, superintendent of the Germantown (Philadelphia) Home for the Aged thinks so. He has been urging the church to take stock of its social mission investment and decide what to do about it—either raise more money or reduce the scope of the church's work, letting the state take over where the church retreats. He explains his stand this week (*page 11*).

● DR. HENRY ENDRESS wrote for us a series of travelogues on Hawaii, Alaska, and Japan. The ULCA director of stewardship recently made the trip to Japan to help the Japan Church celebrate the 100th anniversary of Protestantism in that country. He observed the developments of the small Lutheran minority within the Protestant minority, and comes up with a frank appraisal (*page 17*).

● AT A TIME IN WHICH GERMANY and the entire western world were witnessing with concern the stern refusal of 83-year-old Chancellor Konrad Adenauer to yield the powers of his office to a successor, Eugen Gerstenmaier, Speaker of West Germany's lower House of Parliament, former professor of theology and Lutheran pastor, broadcast a scholarly lecture on the Christian's attitude toward the use of political power over the Bavarian radio network. The things he said and the fact that they were said by a key figure in Germany's majority party made the speech front-page news (*page 22*).

● COVER PICTURE. An airplane crash into a crowded schoolyard led to the cornerstone-laying scene on our front cover. The Rev. John G. Simmons, Dr. Carl W. Segerhammer and Ben L. O'Brien, board president, take part as California's newest Lutheran hospital nears completion. The story is on *page 34*.

THE CHURCH IN THE NEWS

South seen accepting integration

Fifteen additional school districts in southern states had adopted some form of racial integration this fall, without incidents of violence. Although this was the smallest number added in the past five years, it brought the total of desegregated school districts in 17 southern and border states to 749. There are 2,132 segregated districts. Five-sixths of the South's Negroes live in the segregated districts.

Change must be slow, but it is becoming "very clear" that the Supreme Court's decision outlawing school segregation is being accepted by the South, Dr. Ernest Trice Thompson said last month. The moderator of the Presbyterian Church U.S. (Southern) cited as proof the failure of "massive resistance movements" in Virginia and Arkansas. "The South is finding integration not as disturbing as it feared," Dr. Thompson commented. "It will settle down and accept it."

Initial opposition to racial integration in public schools was "an emotional reaction to breaking down an old pattern," Dr. Thompson explained. He said political leaders recognized that the choice is limited integration or no schools. Even some "hard-core segregationist politicians in Georgia" are saying privately token integration must be accepted, Thompson reported.

Little Rock church gets rival

Among segregationist leaders du the school integration controversy Little Rock was the Rev. Wesley Pru of Broadmoor Baptist Church. Pruden had said that the token sc integration was a "Communist spiracy to destroy our segregated soc and mongrelize the white race."

Moderate forces in the Arkansas ital recently aided in starting a new gregation, the University Baptist Chu which was established adjacent to Broadmoor Church. The Rev. Will C. Henley, pastor, said the new con gation's purpose was to "offer the pe of its community a Southern Ba church with a Southern Baptist progr which they maintained they did not prior to the founding of Unive Church."

Pulaski County Baptist Associa last month ousted from membership Broadmoor Church, voted in the versity Church. Dr. Dale Cowling, tist leader in Little Rock, said that "t seems to be ample evidence that Broadmoor Church does not desir co-operate with the association." action did not affect the Broadm Church's relation to state and nati Baptist conventions.

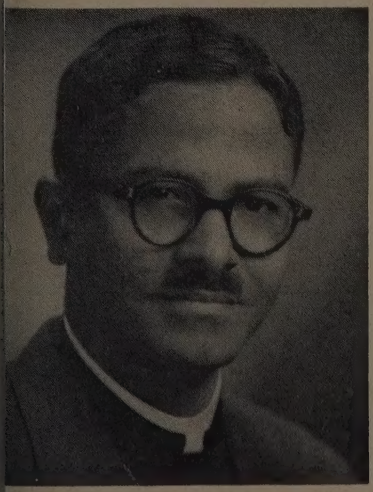
India still needs U.S. aid

Missionary work started a century in South India by U.S. Lutherans produced the 260,000-member An Evangelical Lutheran Church, whic affiliated with the United Luth Church. Independent since 1927, Andhra body still receives half its port from ULC foreign mission fu

increase indigenous control, the Board Foreign Missions last year turned over to $3 million in church property to Andhra body.

United Lutherans must continue their to the Indian churches, a nine-man dhra Church delegation told ULC for- n mission leaders at a policy-planning iference at Buck Hill Falls, Pa., Nov. 19. The Rev. J. Frederick Neu- rffer, former missionary to India and w a BFM staff secretary, presided over sessions. About 100 attended.

Some former missionaries questioned slow progress of the Indian church ward self-support. It would move more idly if the subsidies from America re reduced, they said, adding that other urch bodies in India received less sup- t from abroad than the Andhra urch.



LEADER OF ANDHRA CHURCH
Dr. A. N. Gopal

Technical assistance asked

Dr. A. N. Gopal, Andhra Church sident, said pressures from Communists and orthodox Hindus had led India's government to bar missionaries who do only evangelistic work. Agricultural experts, teachers and medical missionaries are still welcome. Medical help to aid India's family planning program is especially needed, he reported.

The Andhra Church is training lay workers to assist its 160 pastors, Dr. Gopal added. Many pastors have parishes consisting of ten congregations or more.

Doctrinal agreement between the Federation of Evangelical Lutheran Churches and the Church of South India was reported. All Lutheran bodies in India except one affiliated with the Missouri Synod are joined in the Federation. The Church of South India was formed by merger of Episcopal, Methodist, Presbyterian and Congregational bodies.

Any merger of Lutherans with the CSI is "years away," Dr. Gopal said. Lutherans are planning to co-operate in a united theological seminary, slated to open in 1961, he added. It will have a federated faculty.

Merging churches will co-operate

Some Lutheran complications in the U.S. and Canada (eight million members divided among 17 denominations) will be cleared up soon. Three churches are merging in 1960 to form The American Lutheran Church. Merger of four more (including the United Lutheran Church in America) seems likely to follow within a few years.

In mid-November official spokesmen of the two Lutheran mergers got together in Chicago to talk about the future. The two new churches will work together in full harmony, it was agreed. "The past and present fellowship which has been enjoyed among the churches now engaged in merger" is to be "enlarged,

deepened, and strengthened," the conference reported.

Only one specific detail was nailed down. It was agreed that if a pastor of one of the newly merged churches wishes to accept a call to the other church, he can take along with him "the pension credits he has accumulated in his own church."

Arrangements were made for further meetings between representatives of the two merger groups whenever there are questions requiring "clearance and consultation."

Lag in ULC growth explained

The United Lutheran Church isn't growing as rapidly as some other Lutheran bodies because its "greatest membership density" is in the slow-growing Middle Atlantic states, the Rev. J. Bruce Weaver reported to the Board of Social Missions. The ULC evangelism director pointed out that the church had added 547,500 members during the past ten years, was still the largest U.S. Lutheran body with nearly two and a half million members.

Rate of growth of the ULC rose from 1.74 per cent in 1948 to a high of 2.85 per cent in 1954, then declined gradually to the present 1.81 per cent, Pastor Weaver noted. The Lutheran Church—Missouri Synod topped Lutheran bodies with a 3.9 per cent membership increase in 1958. Average increase for all Lutheran bodies was 3.3 per cent.

Members who move from one area to another often are "not recovered by our churches" in their new location, Pastor Weaver said. He recommended greater concentration of evangelism efforts on mission congregations.

The lag in growth while the church is engaged in "the most intensive evangelism effort in its history" points to "deep factors of considerable porten the church" and to society, Pa Weaver continued. Lack of "warm e gelical concern" due to efforts to serve "ethnic, cultural and confessi values" is one such factor. Anothe that the recent "return to religion" waning and the day of "easy accessi to membership "is rapidly passing," said.

Lutheran giving tops U.S. avera

Eight of the eleven Lutheran bo reporting stewardship statistics for National Council of Churches' an survey exceeded the national averag was reported last month. Total per m ber contribution in 1958 in the 49 nominations reporting was $62.25. L est per capita giving was achieved in Free Methodist Church, with $24 per member.

The Lutheran Church — Miss Synod topped Lutheran bodies with $89.74 average. United Lutherans sixth with a $66.45 average. Among 49 churches reporting, the Miss Synod ranked 17th while the ULC 30th.

Total giving reported by the chur in 1958 was $2,352,159, 290, the N unit revealed. The total marked a s per cent increase over the previous y Nearly 80 per cent was for congr tional expenses, while 20.2 per cent for benevolence.

Jews set up world council

Formation of a World Council of S gogues by representatives of conse tive Judaism in 22 countries was nounced at the annual convention of United Synagogue of America. The lion-member body has 685 congregat in the U.S. and Canada. Its 1,300 gates met at Kiamesha Lake, New Y

UILT Reformation Memorial
rch at Worms, Germany, was
edicated on Reformation Day.
ding had been bombed during
rld War II. Gifts for restora-
came from all parts of the
ld. Worms is city where Mar-
Luther made famed declara-
of faith before Diet in 1521.

The new World Council parallels the
rld Union of Progressive Judaism
med a few years ago by the Reform
nch of the Jewish faith. The third
nch, the Orthodox Jews, has no for-
world organization.

The World Zionist Organization was
racterized as a political body by Dr.
raham J. Heschel of New York's Jew-
Theological Seminary in a major de-
e at the conservative body's conven-
. Dr. Heschel opposed affiliation
the Zionist organization, saying that
be unhappy to see the Roman Cath-
Church join the Democratic party
the National Council of Churches
the Republicans.

Dr. Mordecai Kaplan, also a professor
he seminary, expressed "amazement"
Dr. Heschel's charge, but delegates
e sharply divided and no decision was
ched.

xodus to suburbs criticized

At Miami Beach, 3,000 delegates rep-
nting 585 congregations of the Union
American Hebrew Congregations (Re-
n) heard a sharp criticism of Jews
flee from the cities because of racial prejudice. Marvin Braitermann, Baltimore lawyer and member of the organization's social action committee, scored "Jews who run from the cities and carry their temples with them because of a purported invasion of white neighborhoods by non-whites." This "complicates a moral defeat into a social disaster," he said.

The union, which represents one million worshipers, adopted a resolution opposing gambling "as a means of raising funds for the synagogue." Opponents had protested that small synagogues needed bingo games to raise funds because of building programs and operating costs. Plans were approved for a 10-year, $30-million program whose goal is to attract "the unaffiliated two million Jews into the synagogue." Training of more rabbis and establishment of new congregations will be provided for by the fund.

Church fires are costly

Fire destroyed church property in the U.S. valued at more than $18 million during the past year, the National Fire Protection Association reported. The total of 4,200 church fires was a sharp

increase over the preceding year, but there were fewer "large loss" fires. Largest single blaze of the year wrecked a Roman Catholic church in Moulton, Maine, with a $400,000 loss.

Defective heating systems were blamed for most of the fires, with arson or carelessness the second biggest cause and faulty electric wiring third.

"Major problem in church fires is delayed discovery," the association said. "Often there are few or no people around the building to detect the fire. This allows a small blaze to grow into a big one." It recommended installation of automatic protection systems.

The report stressed "the necessity for exit drills in Sunday schools." Classes sometimes meet in basements, in "odd corners and little-used rooms" and children must be shown the quickest way to safety in case of emergency.

Birth control unit set up

A 21-member study group sponsored by the World Council of Churches had concluded that married couples might morally limit the number of their children. Such use of birth control should be the result of "thoughtful and prayerful Christian decision," the unit said. It pointed out that "there appears to be no moral difference" between the use of artificial methods to limit conception and the "rhythm method" approved by the Roman Catholic Church.

The Rev. John C. Ford, Catholic University theologian, rejected the study group's contention. Roman Catholics teach "that there are many circumstances in which family limitation is a permissible aim" but no circumstances when an artificial method or device may be used, he said. In a television report, the Rev. Irving A. DeBlanc, director of the Roman Catholic Family Welfare Bureau, added that his church hoped m cal science would discover some "moral" means of birth control that c be approved.

Prospects of finding a method acc able to the Roman Catholic Church "most hopeful," Dr. James A. Pike, E copal bishop of California, said month. Bishop Pike was named to h a clergyman's advisory committee to mote birth control information. " only major difference between Cath and other religious groups on the for family planning is on the ques of method," he said.

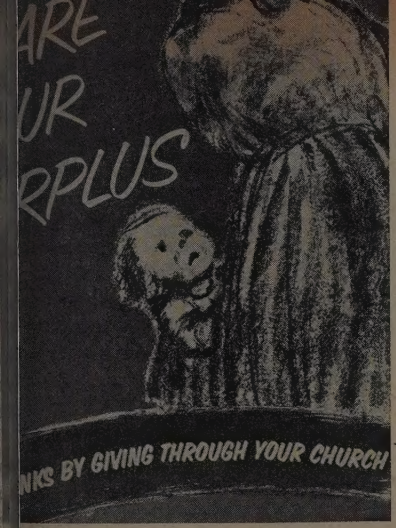
Bishop Pike said his committee w fight laws which now prevent physic and counselors in some states from gi birth control information and would in promoting maternal health progr Only Lutheran member of the comm is Dr. Alfred Rehwinkel, professo Concordia Seminary, St. Louis.

Catholics dedicate big church

The largest Roman Catholic churc the U.S. and the seventh-largest ch in the world was dedicated in Washin on Nov. 20. Four cardinals and m than 200 bishops participated in serv at the National Shrine of the Immacu Conception at 4th Street and Mich Avenue in the northeastern section o capital.

The $30 million structure com contemporary, Romanesque and By tine architecture. Of reinforced con construction, the building is 459 long, 240 feet wide. It has a 329-f high campanile or bell tower at the of the main entrance. The ceiling o main nave soars 159 feet above the f

Because of the thickness of the w outside temperatures are said not to fect the interior, but there will be a tem of air circulation.



SEASONAL APPEAL

urch World Service poster asks sup-rt for relief agencies of the churches

isconsin adopts family code

A 72-page bill revising Wisconsin's rriage and divorce laws was signed o law early last month by Gov. Gay-d Nelson. The governor said the asure "sets sound basic rules for mar-ge, divorce and payment of child sup-rt." He noted that it had the support Protestant, Roman Catholic and Jew-leaders.

The new law raises the minimum age which girls may marry from 15 to 16, minates "quickie" marriages by justices the peace, requires adult witnesses at narriage, and calls for parental consent marriages of girls under 18 or boys der 21.

Divorce laws are strengthened by a v 60-day "cooling off" period. Family rt commissioners will seek to recon-the parties before divorce action nes up in court. One provision abol-es "breach of promise" suits but stif-s penalties for non-support of children.

Known as the "Family Code Bill," the new law was drafted by an 18-member citizens' committee after more than a year's study.

And so forth

Roman Catholic total in the world is 527,643,000 or 18.3 per cent of the population, the Catholic Students' Mission Crusade reported.

All missionaries coming into Liberia in the future must have college degrees, a new Liberian government decree stipulates.

Mt. Olivet Lutheran Church of Minneapolis, whose 10,000 members make it the largest Augustana Church congregation, will start construction in February for a $65,000 home for the aged. Dr. Reuben K. Youngdahl is pastor. The home will accommodate 78, will be built alongside a 39-bed infirmary operated by the church.

Nuns live longer, a Roman Catholic professor's survey showed. Dr. Con Fecher of Dayton University said a 20-year-old girl entering a convent may expect four years more of life than if she stayed out in the world.

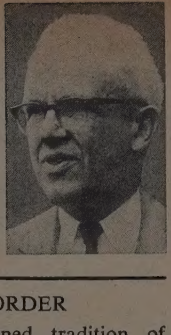
Lutherans affiliated with the Lutheran World Federation have three congregations in Eire. The Rev. H. D. Mittorp serves 275 communicants in a parish including Dublin, Cork and Belfast.

Membership in the Methodist Church totals 9,815,459, the Rev. Albert C. Hoover reported. It is the largest single denomination in the U.S.

Alberta's problems with the 5,000 members of the communal Hutterites sect will be handled by a special advisory board, provincial officials decided. Largely agricultural, the isolationist Moravian group controls 285,000 acres of choice farm land in the province.

WASHINGTON

By ROBERT VAN DEUSEN



INDIA'S BORDER

THE DEEPLY ingrained tradition of nonviolence in India may be facing one of its severest tests. Nehru has been under mounting pressure from his people to abandon his "soft-talking" policy, and to resist with force the violent tactics of the Chinese Communists in the border dispute.

The situation is complicated by the fact that there never has been a formal agreement on the exact location of parts of the boundary between China and India. In the northeast, the McMahon line which was negotiated in 1914 has been the generally accepted frontier. But China never ratified the agreement.

In the northwest, the disputed area is in Kashmir. Here the region is so wild and remote that the Chinese built a road across the territory claimed by India, and the New Delhi government didn't even know about it until two years later. Here a clash between Indian and Chinese forces, resulting in the death of nine Indians, took place forty miles inside what India considers the border.

Herter's fumble

AT A PRESS conference, reporters quizzed Secretary of State Herter as to the U.S. position on the dispute. He said quite truthfully that the border was ill defined and that the U.S. had no first-hand knowledge of the correctness of the conflicting claims.

Pressed as to whether this meant the U.S. had no view of the rightness the wrongness of this issue, he rep that this was probably correct. He that while he presumed the Indian cla were entirely valid, "we have only word of a friend."

After the conference, his advi pointed out the probable reaction to statement in India. With President Ei hower's visit to New Delhi immin they feared that Indian resentment m sour his welcome and undermine his pose in going there.

Half an hour later, Herter issue clarifying bulletin. He said he had b discussing the "legalities and not moralities" of the rival claims. He phasized that force must not be use settle the dispute, and that since Chinese Communists had used force, were "wholly in the wrong."

HERTER'S retraction may have b prompt enough to catch up with original statement, since both were c with in the same news stories in the d press. Whether it would soften In reaction could be judged after the P dent's reception in New Delhi. It w be ironic if a nation which had bent backward to be neutral in respect to West should flare up in anger ove expression of neutrality by an Amer government official.

Meanwhile, Premier Chou En-la Red China proposed that he and N get together promptly to settle the bo dispute. He suggested a 25-mile ne zone along the McMahon line an the area "up to which each side exer actual control" in the northwest. Chinese leader thus hinted that he m be prepared to accept the McMahon but was determined to hold his gain Kashmir.

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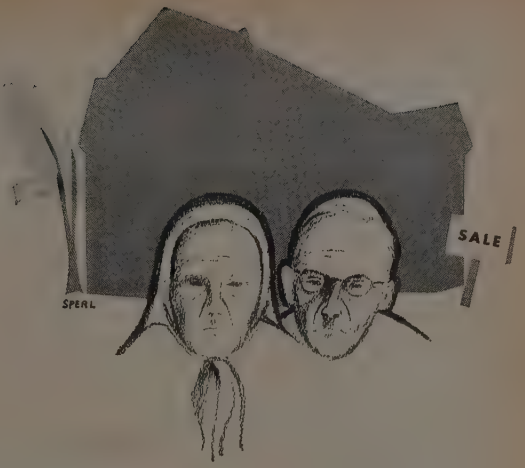
hreatened



WALTER R. HARRISON

VITH FEW exceptions, inner mission itutions and agencies point to an indual or group of individuals as their nders, not to the organized church. Passavant institutions, all founded ut the middle of the 19th century, witness to this. The Lutheran Home Germantown comes out of that same cible.

ust as Passavant ranged far and wide, n congregation to congregation, from vidual to individual, turning up dol- in the most unlikely places, so oper- the inner mission executives today, two differences. More dollars are ded. The unlikely places no longer t because of the growth in secular rities and increased taxation.

n many instances, recognition of in- mission institutions by the church s the form of election by synods of rd members, the requirement of an ual report, and occasional appeals for tal funds. Consistent, generous finan- support for operating purposes is ost non-existent from most synods to which the institutions are related. In fact, I believe many delegates to synodical conventions seize the presentation of the inner mission reports as an opportunity to take a breather from the stress and strain of a convention.

WORDS ABOUT social responsibility run rampant through all walks of life. The church is no exception. Words come easy; performance is another matter.

Performance depends upon trained personnel and money. Trained personnel in inner missions is a vital necessity. The church is doing little about it.

Pastors are graduated from our seminaries, ignorant of community social resources established for the benefit of their parishioners, to say nothing of their lack of knowledge of their church's institutions and agencies of mercy.

The huge program of social welfare built by federal and state governments is an enigma to some and anathema to others, yet it exists for the welfare of their people. The social welfare state is

here to stay. The church must live with it. To live with it the church must know it. The seminary is the place to begin.

Money is equally vital, but too often the church hides behind "faith that the Lord will provide." The church is his bride and it's high time the bride began to present her dowry.

One opponent of the join fund-raising plan advocate by Dr. Harrison was Superin tendent Conrad Raker of th Good Shepherd Home in A lentown, Pa. His views on th inner mission crisis will b published in next week's issue

SEVENTEEN YEARS ago, in 1942, the Germantown Home derived 20 per cent of its income from contributions from individuals, congregations and church auxiliaries. Only 1 per cent was received through old age assistance grants which the state welfare department pays to the resident at the home.

In 1958, contributions from individuals and churches accounted for 10 per cent while aged residents covered 46 per cent out of old age assistance grants and social security benefits. This means that in less than twenty years the percentage of giving by individuals and congregations dropped 10 per cent while income derived indirectly from tax money rose 45 per cent. Without it, we would have to retrench or die.

In 1942 salaries represented one quarter of the expenses. Today they account for one half. In some job categories the home barely meets the minimum wage scale. In others it is forced to meet the scale if it wishes to secure personnel. This is a Christian home where "the laborer is worthy of his hire." We stand condemned because of the lowness of our salaries. We can't offer more because of the lack of generous income. That income rightfully should come from the church.

In spite of the availability of money through Old Age Assistance and Social Security, the deficits have remained. In 1942 the deficit represented 14 per cent of the home's expenses; in 1958, 27 per cent. Over 60 per cent of the ho aged residents receive the Old Age sistance grant, which does not meet half of the home's monthly per c cost. It should be noted that in Pen vania the Old Age Assistance grant i as large as in some states.

THE FINANCIAL PICTURE become leaden hue when we consider chan needs. Twenty years ago no one admitted into the home unless he w good physical condition. Today, thr the home's community non-resident gram, those who are physically financially able are encouraged to main in their own homes as long as sible and receive individual help.

Services in the institution are s to meet the more specialized need the chronically-ill aging. Actually, Germantown Home has trimmed its to meet the storms of life for the at the point of their greatest stress ness, and is rapidly becoming a mo hospital. This is expensive.

Excellent services to the chroni ill aging require rehabilitative faci such as occupational and physical apy, special diets as well as medica nursing care. The church's institut if they are to live up to the name "C tian," cannot offer less than the be

The best costs money. Money is to come by. "The just shall live by f but faith alone does not feed the hu

OLD-TIME METHODS of raising money longer suffice. They were good for r day, but as with other formerly ef- tive methods, many are no longer nomically justifiable nor basically an dence of Christian stewardship and ristian concern.

Yesteryear a physician may have been d with a basket of apples or a side of n. Today he's paid in cash. Yester- r institutions were supported largely gifts in kind. Today they too need h.

At its last convention the Ministerium Pennsylvania was confronted with a ommendation to set up a joint fund-raising program on behalf of its inner mission institutions and agencies. It lost, 231 to 236.

The proponents of the plan urged the adoption of the recommendation, believing a joint venture would give wider publicity to agencies' services, provide a larger base for support, pool the expenses of fund raising, remove the irritation of a constant round of appeals, and secure greater income to support adequately present inner mission work.

Perhaps the Ministerium was right in rejecting the plan. But the problem remains. It dare not be ignored. The church must provide the answer to the financial needs of these works of ministry.

Walter Raith Harrison has been superintendent and pastor of the Lutheran Home for Orphans and Aged in Germantown (Philadelphia) since 1941. He's a native of Philadelphia, graduate of Muhlenberg College, Philadelphia Seminary and the University of Pennsylvania (M.A. in sociology). He served a Pleasantville, N. J., parish for three years after his ordination in 1938, received an honorary doctor's degree from Muhlenberg College.

IF THE CHURCH doesn't do it, the state will. When the state picks up the bill it enforces its will. Witness the Bible-reading controversy in the public schools.

If we surrender to the state the right to care for children and older people in need, according to the dictates of our faith, then we surrender the right of self-determination. Materialism will supplant the motivation of Christian love.

With eyes wide open, the right of self-determination is slipping from the hands of the church's inner mission agencies because of the decrease in the value of the dollars contributed, and a corresponding lack of increase in the number of dollars given by their constituency.

In a desperate effort for survival, more and more of our agencies are turning to the state to support their programs. The church is in danger of losing by default its social welfare witness.

If inadequate financial support for operating expenses from the organized church continues and hand-outs from the state increase, then it won't be long before we'll be seeing "For Sale" signs on some of our church homes.

Last month, Dr. Heinecken wrote for us three articles on the theme: What is holy? This is his summarized conclusion

There's Holiness in All Creatio

By Martin J. Heinecken

Material things have holiness of their own. They are the good creation of God and do not need to be brought into the aura of holiness by any hierarchical, priestly consecration. The fields that grow the crops, the factories that produce and the trucks and supermarkets that distribute all the goods necessary for a human life do not constitute a profane and unholy world, so that those who are engaged with such things are dealing with less holy things than the priests serving at the altar.

As long as they are put to their proper use and nurture men's life and contribute wholesomely to man's wholeness, they too are holy, for *in, with and under* them the holy God is present in his grace. And when they are abused the holy God is still present in his wrath.

The estate of marriage is a holy estate. It is holy because God ordained it. No priestly blessing can make the estate itself any holier than it already is by God's own creation and by his own presence in it. To imply otherwise is to deny that it was God who created the first pair male and female and gave them to each other to be joined into one flesh thus hallowing the sexual relation in itself.

The term sexual relation does not refer only to the physical relation for it is the entire person who enters into it. Roman Catholics, marriage is one o sacraments (holy acts) of the ch because in it the priest, in virtue o power he alone possesses, infuses a g that is essential to the holiness o union.

But Lutherans (and also most non-Catholics) do not regard mar as a sacrament. A sacrament, for t must contain the fulness of the g of the forgiveness of sins and the in tation of life and salvation. This i the case when a man and woma given to each other in marriage. do not impart forgiveness of sins to other simply by marrying each c although they might each become a ister of reconciliation to the other marriage they are not engrafted int body of Christ.

But this does not alter the fact marriage is in itself as God's creat holy estate in which pagan and Chr alike are blessed without any mer worthiness in them by the same holy gracious God who is present in and sacrament.

The same must be said of the elen that are used in the only two sacra which we as Lutherans acknowledg cause in them the fulness of the g is explicitly present, clearly procla

he Word that accompanies the ele-
nts. Without this Word there is no
rament.

he elements used are in one sense
y in themselves. Because they are
d's creation, they are capable of and
thy of being charged with the pres-
e of God, as indeed are all the
asks" of creation. Neither the water
baptism nor the elements of bread and
e in holy communion need to dis-
ear or to be changed into something

else. They remain what they are and as such are filled with what is now explicitly proclaimed as the presence of God.

The presence of God cannot be caught in a holy object or place which thus acquires some new power of holiness. God comes to us in a personal meeting in the living proclamation of his judgment and grace anywhere, wherever the gospel is proclaimed.

"How AWESOME is this place! This is none other than the house of God, and this is the gate of heaven" (Gen. 28:17).

This may be said of any time and place where the gospel is proclaimed and the sacraments administered in accordance with that gospel. It applies to the church in which the gospel is proclaimed, but not to a church in which it is not proclaimed, no matter if it has received a thousand priestly consecrations; to a family gathered for its daily worship, with the father exercising his priesthood, provided he proclaims the gospel, but certainly not if he is merely leading in some yoga exercises; to the woods and the prairies and the ships at sea and the airplane far up in the stratosphere wherever and whenever brother brings to brother the holy and gracious God through his witness.

Here is the time and place to be filled with awe, to feel the full terror and at the same time that peace that passes all understanding of the presence of the holy and gracious God. Once God has made himself known to me in the proclamation of the gospel, then I can see, and then only, the same God also in the sunset and in the storm and in the baby's smile, and in my wife's self-giving to me, and in the burly truck-driver's barreling his Bucephalus down the highway so that there can be meat and drink on a thousand tables.

ALL THIS will not take away from the Bible its holiness as the Word of God, or from the church its holiness as the place where God meets man in Word and sacrament, or from the sacraments their holiness because in them God acts and imparts himself. But this will not permit us to have holy houses or holy objects in which the holy and gracious God has been captured and held fast.

If someone who had never heard the gospel came into a beautiful church replete with all the time-honored Christian symbolism he could be filled with awe and also with a sense of peace, but if he had not heard the gospel that place would not be to him the presence of the God who in Christ reconciled the world unto himself.

If a person is in deep distress and has never heard the Gospel, you will not call him to repentance and faith merely by carrying him into the church. You can't put a Bible under his pillow and expect him to absorb its message by osmosis. You can't help him with a tranquilizing pill (although this might be useful—like the beauty and the stillness of church) or by injecting into him so potency caught in a holy object.

We do not believe in the necessity the efficacy of an extreme unction formed by a priest on a lifeless body so rigor mortis has not completely set This is priestcraft.

STRICTLY SPEAKING God alone is h He alone is to be worshiped. We ar have no other Gods before him. We to fear and love and trust in him ab *all* things, visible and invisible, in hea and on earth, personal or imperso physical or spiritual.

We are not, therefore, to suppose we can capture this God and make serve us so that we can carry him aro with us like a rabbit's foot and be assu of success.

Whatever we recognize as h whether it be the sun or the rain or church or mother's toil-worn hands— these are holy because God is there.

The Realm of Man

AT THE SAME TIME that the believer feels the instability and nothingness of all created things, he also is aware of the basic structure of the creation and the role that man plays in it as its crown. Here is all this tremendous, burgeoning, explosive energy, absolutely undreamed of until puny man released it. And all this explosive energy does not follow a predetermined course with mathematical, predictable precision. It can go anywhere. This is in fact a wide-open universe, with infinite possibilities. This energy is always of a twofold character—a power either for good or for evil. It can destroy, maim, mutate, create freaks, annihilate, pulverize. On the other hand, it can build up, release, free, bring into being new and undreamed-of things. And the one who holds the controls, who makes the decisions, who can change the course of history, is man.

—MARTIN J. HEINECKEN in *God in the Space Age* (Winston)

Nursery in Lutheran "Colony of Mercy," Kumamoto

JAPAN:
Travel a Lonely Road

HENRY ENDRESS

ISSEI OGATA was a blind man without pe. He hated Christians, and he had reasons. He was a teacher who had ped, right after the war, to disarm an erican bomb. The bomb went off ving Ogata without sight and without left hand.

Ogata got his first idea that Christians uld do more than throw bombs on Japanese cities when he was treated at the Lutheran Colony of Mercy operated by American missionaries. But his hatred went deep and reconciliation with his fate was still far away.

When Lutheran Pastor Ishimatsu talked to Ogata, Ogata was thinking of killing himself. He might have, except that the pastor could talk to him about blindness. Pastor Ishimatsu is blind himself. He told Ogata about the benefits

of learning Braille, and about the New Testament. One year later, Ogata was baptized.

If you talk to him today, he'll tell you that he is reconciled to his blindness. Through it, "I have come to Christ and I have learned that it is better to see God than to see things around you."

He entered the Lutheran seminary in Tokyo and is now pastor of Koromo Lutheran Church. I saw him there on my recent trip to Japan and I found the parish to be one of the most active centers of Christian work in that part of the world.

MY REASON for going to Japan was that the Japanese Evangelical Lutheran Church ("Nippon Fukuin Tuteru Kyokai" in Japanese) had invited me to attend the centennial of Protestantism in Japan.

One hundred years is not a long time. At the Saga Lutheran Church, Kyushu,

PASTOR ISSEI OGATA WITH BRAILLE HYM
The future holds promise

KIMONO AND SHIRTSLEEVES IN TOKYO
Past and present can coexist

one woman who came to my stewards lectures, was the granddaughter of first person baptized by a Protestant sionary (a Reformed churchman) a the empire opened its doors in 1 She is Mrs. Toyomasu Teruko Nabo member of the Saga church cou board member of the church's kin garten, and a member of the city b of education.

Her grandfather was Murata Wa no Kami, a military security officer was sent to Nagasaki to keep an ey foreign ships and passengers. One he picked up a book floating in the w It was a Dutch New Testament that trigued him so much that he aske friend to find him a Chinese transla in Shanghai.

He, his brother, and three fri

ietly began study of the gospels and istles—with secret guidance from Dr. iido F. Verbeck, a missionary from e Reformed Church in America. Four ars later, Murata Wakasa and his others were baptized.

When the government found out they re punished but other members of the nily followed them into Christianity. day their descendants still proudly dis- y the old Dutch New Testament that l their grandfather to Christ.

This is Lutheranism's 67th anniver- y in Japan. The JELC is no longer a oreign mission field." It is a full- dged church with its conventions, cted leaders, pastors trained in its own minary, and a total of 66 congregations d 37 preaching points. It has 67 pas- s, 40 lay workers, and more than 35 ssionaries and special workers. Its empire-wide program includes kindergartens, nurseries, secondary schools, homes for the orphaned, handicapped, and aged, as well as an important interest in a Boys' Town.

It has Lutheran student centers in Tokyo and Kyoto, a special ministry to the Buddhists, and a Lutheran Literature Society that has a 24-page catalogue of theological and study books. A new title to come off the press this fall is the Japanese translation of T. A. Kantonen's *Theology for Christian Stewardship.*

The JELC co-operates with the Lutheran Church—Missouri Synod in a Lutheran weekly radio broadcast (*see* The Lutheran, *May 27*). A Bible camp program has been started in Hiroshima and is expanding to the Kumamoto and Kyoto areas. Plans for a series of seminars similar to the German Evangelical Academies and the American Faith and Life

Missionary with Japanese young people at Lutheran Bible camp near Hiroshima
Christian witness where the scars of war are deep

Institutes are presently under discussion.

Next major step will be a foreign missions program. A young pastor is being trained to go to Brazil to reach thousands of Japanese who have migrated there.

DESPITE ADVANCES made by missionary work in Japan, to be a Japanese Christian in a non-Christian world is still a lonely experience.

You may be the only Christian in your family. Your mother might be sympathetic, but the rest of the family may accuse you of being disloyal to your Shinto or Buddhist heritage.

One young university student in Japan's cultural center, Kyoto, asked me how he could take part in the offering at Sunday service.

"I am the only Christian in my family," he said. "My father is unhappy about my interest in Christ. He gives me a monthly allowance for my expenses and I must give him full accounting. I am able to express love and gratitude in an offering only if I fool my father."

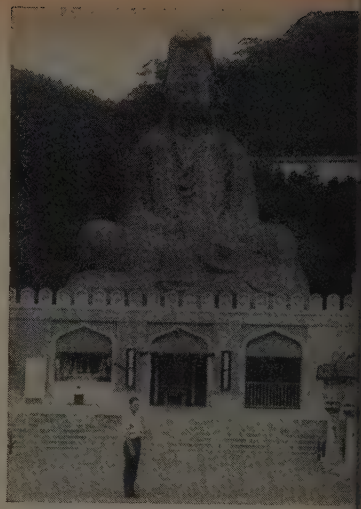
"You must not deceive your father," I advised. "Can you find some part-time work to earn some money for yourself?"

"To find part-time work is difficult," he said, "but one of the pastors helped me earn money so that I could go to Bible camp."

At a women's meeting in Tokyo I asked how many had Christian families. Few raised their hands. Many women reported they were the only Christians in the family.

I asked them how their husbands reacted. Several said they had no opposition from their families, others reported their husbands thought Christianity was good for women or that the men simply ignored their church affiliation.

Evangelism and stewardship posed per-



POSTWAR BUDDHIST TEMPLE IN TOKYO
Dedicated to the dead of all nations

plexing problems to many. While listeners agreed that basic responsibil of the Christian is to share the gos with others, they knew from experien that it isn't easy. "How can I spe about my faith when I know that Chi tianity irritates the rest of my family one young woman asked.

TRADITION MAKES it difficult for Japanese pastor to enter the homes others for pastoral calling and evi gelism. Orientals are not so direct. businessman will begin dealings with other only after being introduced by mutual friend or associate. Pastors m operate the same way unless western couragement and experience help th break away from tradition.

Missionaries make a major contri tion in this area. They visit strang more readily, are not bound by custo They do much of the evangelism w for parishes and new preaching poi

Pastor Yushiaki Ushijima of Saga and astor Nobutaka Kashiwagi of Hiro- ima had been hesitant about visiting t after experience with close mission- y friends their fears left them and they w visit freely.

Pastor Kashiwagi took me into the me of a parishioner, a mother who as busy sewing to help support her son, university student. It was an apart- ent of two small rooms and kitchen in hich the women's group had held meet- gs. Invite neighbor women in to enjoy e meeting? She sucked in her breath, typical Japanese fashion, and replied, his would be difficult."

A JAPANESE PASTOR can be lonely, too. hile he is called *"sensei"*—teacher— honored name in Japan, the Christian stor does not have the community tus of the American and Canadian rgy. In the history of religions in pan, priests are not held in high re- ect although the American occupation lped to show the Japanese how our military personnel showed respect for the clergy, Japanese and western, of all denominations.

Rarely is the Japanese pastor asked to take part in public meetings. His salary, especially for a professional man and community leader, is extremely low. Struggles to survive the war and limited funds in all areas of church work have stifled imaginations. Often the pastor is placed on the defensive with his laymen who in the booming economy are doing things on a bigger and bigger scale.

In a question period one day, I spoke on various ways laymen can and must encourage pastors. After the meeting, a pastor said: "You are the first layman in my ministry who has given me encouragement this way. Laymen want encouragement from us and forget that we too are human."

Laymen have spoken frankly, too. "I worry about my pastor," said one. "He feels so insecure he beats down any layman who wants to help him."

In the transition years from mission field to established church, the Japan Evangelical Lutheran Church grapples with many problems. The problem of relationships is one of the most complex: the church and the society in which it finds itself, the JELC and its elder sister churches in America and Europe.

There is also the relationship with other Lutheran missionary groups that moved into the empire after the war. Here there is good co-operation, except when "church politics back in elder sister churches" interfere.

Dr. Chitose Kishi, president of the JELC, heads a merger committee of Lutherans in Japan. Discussions are moving along at a steady pace and a constitution is being drafted. Many believe most though not all Lutheran interests will be merged by 1961 or 1962.

HENRY ENDRESS MAKES A POINT
Pastor Atsumi Tasaka is interpreter

Christians Have a Job in Politics

Excerpts from a radio address by Dr. Eugen Gerstenmaie Speaker of the German Bundestag and Lutheran theologia on the obligations of a Christian in contemporary socie

EMERGENCE of a totalitarian state in Germany alarmed every person to whom the individual was more than a statistical entity. Christians were confronted by a basic question: How far may any state go in controlling the lives of its citizens?

This was a question of vital importance. It concerned the very foundation of human existence. And it is in this same context that Christians view the dangers of nuclear weapons and the ever more crucial east-west conflict. German Christians are divided on these issues.

Totalitarian states and atomic weapons are new issues. But they're only variations on the age-old theme of how a Christian should deal with power. In his second letter to the Corinthians, Paul says: "We look not to things that are seen but to things that are unseen." This points up the fact that the Christian existence is not related to the present—the events of history and politics—but to a point that is beyond the present, a point that transcends all politics.

BUT WESTERN Christianity cannot help coming into close contact with political power. The result is an uneasiness, not only among Christians but also among nations brought up under a Christian rule. Dealing with power is the basic problem of the Christian in politics.

Christians may speak out for or against the military draft, atomic stock-piling, planned economy, capital punishme pension plans, or tax reforms. But th may not speak out against a free, co stitutional state itself. Because only in free state can they hope to establish satisfactory balance between their Chr tian commitment and the exercise political power.

Christians have their limitations this exercise of power because the Chr tian faith imposes a view of life t goes beyond time and because Jes command to love runs counter to a sire for power. Christian churches h interpreted the Sermon on the Mou as an inner rule of life for the Chur of Christ, not as the basic law of a st or a guiding principle of politics. But cannot be entirely disregarded.

THIS IS A HANDICAP on the politi battlefield. The man driven by a sing minded desire for power has the ed over a self-critical and conscienti Christian. The man who looks at hi self and at the power he might wi with a critical eye will frequently be minded that political battles are won, expedient solutions not decided too much analytical thought. He m become the target of criticism from sides and his popularity may be dangered.

The Christian must speak out on litical issues but he may have no rea

ade solutions to offer. He may take a ear stand against atomic weapons but must also explain how he is going to event Berlin and the free world from lling prey to the Soviets.

And yet, the Christian's critical attide towards the exercise of power and ose who wield it can be politically ore productive than the single-track ind of a man who just desires power. he Christian exercises power not because he desires to use it as a means of exalting his own stature but because it is necessary for the good of the community in which he lives. This is a blanket statement which might be used also by the Communists in defense of a police state. So it cannot be applied indiscriminately.

It must be used with certain reservations. The exercise of power must be controlled by a Christian conscience, by the conviction that government authority is borrowed goods and must not serve the interests of the individual but of the community.

EUGEN GERSTENMAIER was in a concentration camp awaiting execution when the war ended. A former professor of theology at Rostock University, he lost his teaching job under Hitler, was among the Germans planning the overthrow of the dictatorship. After the war, he headed *Hilfswerk*, the church-related relief agency, was elected to the *Bundestag* (lower House of West Germany's parliament) has been speaker since 1954.

SOME TIME AGO, a prominent party leader in Bonn had to point out that candidates for election from his party would not be bound by party directives in the exercise of their voting power in parliament if they were elected. He had, in other words, to deny charges according to which office holders would exercise power to further the interests of their political party rather than to further the interest of the nation.

Those interests do not always coincide. Frequently, serious conflicts arise. It is in a case like this that the Christian has no other alternative but to put loyalty to his office above all other considerations.

His duty is to protect the interests of all, and especially of minority groups. A Christian politician and a Christian party must make this a cardinal point in their conduct even if they risk losing an election as a result of it. Nor should they be swept by a tidal wave of public consent into overstepping the constitutional and legal limits of their authority. The Christian may exercise power, but his Christian conscience imposes on him limitations and controls he dare not forget.

FIVE MAKE A FAMILY

Let Us Be Thankful

EVERYONE LOOKED so scrubbed and fresh and serene. I looked around the congregation as Dan, Pete, Sue, and I followed an usher to a pew near the front. Did this look reflect the early hour? Our church always has a seven-thirty service on Thanksgiving morning. Or did it reflect the day? A day of prayer and thanksgiving and family gatherings and peace.

Some families think they have no time for church on Thanksgiving Day. The women are rushed with preparations for a holiday dinner. Guests must be entertained. Or perhaps the family is driving a hundred miles to visit relatives. Church is crowded out of the day's schedule.

And there are churches where no service is held on this day. The pastors have given up because the response from the congregation is discouraging.

WE LIKE to be in church on Thanksgiving Day. It is a religious holiday as well as a national holiday.

In our family we've been very conscious of the Thanksgiving service. Karen's attended two extra choir rehearsals. "We've a wonderful hymn to try out on you," she told me one evening as she donned boots and raincoat and prepared to leave for choir practice. "It will be new to everyone—I'll bet."

"A nickel says it won't be new to me," Pete said. He slapped a coin on the table and hummed a few bars of a hymn.

"You've been eavesdropping," Karen accused. "I saw all your gang banging around the night you had a confirmation class supper. We could scarcely he ourselves sing."

PETE'S BEEN involved in the Thank giving service, too. Some of his Sund school class went to a farm on the wee end before Thanksgiving. They filled t luggage compartment with anything th looked decorative. The farmer is a chur member and gave them a free hand. T church was decorated with the la sprays of autumn leaves, branches oak, dry weeds and pods, pumpki squash, apples, nuts, cornstalks.

Sue made us each a corsage of acor brilliant leaves, and tiny chrysanthemun Her Sunday school teacher had worn su a corsage one Sunday. Sue is a slave her teacher, and she is just old enou to be impressed by the details of h teacher's costume. She experimented wi the produce of our yard and the Ma sons' yard, until she, too, could ma corsages. On Wednesday evening s displayed five samples of her work a informed us that we were to wear the to church on Thursday.

Pete looked at his boutonniere a opened his mouth to protest such sis stuff. Dan rushed to speak. "Wh Susie, these are so clever! Did you ma them yourself?"

Pete took the cue and said rath grumpingly, "Thanks, Sis." Under cov of the general hubbub I heard him s to Karen, "Wait till the guys see thi Do we have to wear them?"

Karen nodded. "We'd better or we hurt Sue's feelings."

Dan was involved in the Thanksgiving rvice, too. Pastor Hanson and several the laymen planned a visit to a vet- ans' hospital nearby. They went on ednesday evening and held a Thanks- ving service. Pastor talked to the pa- nts in one of the recreation lounges d the men sang hymns.

Dan's not much good in a choir, but enjoys singing with a group of men. ust the old dream of belonging to a rber shop quartet coming out in me," said when he told me of the plans.

And what part did I play? "I feel left t," I said as we had a hasty breakfast fore the early service. "I haven't con- ibuted anything to the Thanksgiving ogram at church."

"Huh!" Dan exclaimed. "What are all ese delicious smells? What's under this ver? What's this—wrapped in foil and ady for the oven? Who has the table tended full length and set for twelve racious diners?" As he talked, he eked into pots, opened the oven door, iffed constantly.

My family took up the game. Any- ing to tease mother! "Who baked my vorite pie?" Pete yelled.

"Who made watermelon pickles this ll so we could eat them today?" Karen outed. They're her favorite pickle.

"Who filled the candy and nut cups on e table?" Sue cried. I knew she'd al- ady rearranged the nut dishes so the llest one was at her plate.

I held my hands to my ears. "Stop! ease! Desist! You've convinced me at someone has to prepare the Thanks- ving at home. We can't all concentrate church. Now—everyone take his own shes to the sink, rinse and stack them. aren, take care of the garbage. Pete, ipe off the table. Sue, finish dressing. an . . ."

Dan held up his hand. "Yes, sir, Mrs. Melton. On the double!" He opened the oven door, slid in the turkey, pressed and turned the proper buttons on the stove. "All set! Boy, will this house smell good by the time we return!"

"Will it be done in time for dinner?" Sue asked anxiously.

"Upstairs!" Karen ordered, imitating me. "You're still not dressed."

"We're leaving in ten minutes," I called.

We were all in a happy mood by the time we reached church. Probably other families were also. That's why "the look" of the congregation impressed me. Karen left us to go to the choir room. The rest of us marched down the aisle after the usher.

Pastor Hanson conducted the liturgy—his first Thanksgiving with us. And are we thankful for him! Pastor Ittel preached the sermon. His theme was based on the new anthem the choir sang, a chorale of thanksgiving for life itself.

Pastor Ittel's voice shook a bit during some of his remarks. Mrs. Ittel was in my direct line of vision, and I saw her husband look at her often. His sermon and the anthem had a special meaning for all of us, but especially for Pastor and Mrs. Ittel. They were thanking God for their own lives.

On Monday, when they returned from a hospital visit, they were sideswiped by a careless or drunken driver, forced off the highway, skidded on the loose gravel. Their car landed on its side in the ditch, with not a scratch on it. They were shaken up a bit, but not injured.

So this Thanksgiving Day we were all with Pastor Ittel when he said at the end of his sermon, "Our lives are in God's hands. We know he cares for us. Our Thanksgiving belongs to him."

WORSHIP NOTEBOOK

GET READY FOR CHRISTMAS

IF THE BUSINESS WORLD can begin to make preparations for Christmas more than two months in advance, there's no reason why the church should lag behind.

In October colorful catalogs began flooding the mails. Fruit, toys, and greeting cards were advertised in bright array. In more than one department store Santa Claus arrived to take his place among Halloween masks and candy corn.

The church meanwhile, lamenting this commercialized season-rushing, went casually on its way. Christmas, it argued to itself, was still on Dec. 25.

But one wonders amid the bustle of December shopping days what plans the church is making to celebrate the birth of the Saviour. What quiet thought occupies the pastor's mind in those few free brief moments that he can give to "taking thought for the morrow"? And, importantly, what will be the result? How will Christmas be observed in the place where it means the most?

THE CALENDAR this year may help to keep the Christmas observance where it belongs. Friday is far enough removed from the previous Sunday so that there is a good chance that the Fourth Sunday in Advent will get its proper attention. That ought to mean that Christmas trees and decorations will not be set up in churches and schools until after Dec. 20. Sunday school programs, where these annual orgies of recitations, musical selections, and gift-giving still exist, will be delayed until Dec. 27. This year the calendar helps.

But what about the services to mark the day itself?

For one thing a lot of congregatio have learned that one Christmas servi is not sufficient. This is particularly tr when one considers the children. Y just can't have only a midnight servi and expect to drag the kids from th "visions of sugar-plums."

But if it's true that "Christmas is f children," what will the church do *Christmas Day* to impress its meani upon the children? Any child will t you it's not quite the same when a birt day party is scheduled either before after the anniversary of birth. Shou our Lord's birthday be regarded any d ferently?

MANY PARISHES have tried, and wi success, a Christmas Eve service at early hour, such as seven o'clock. Th allows even the smallest children to a tend and also allows young parents, w would not be able to find baby-sitters later hours, to attend the service. Usual the service is Vespers. Children's choi sing, as the children with their parer begin the congregation's celebrations the festival.

Most popular among many congreg tions is the so-called midnight servic Actually it usually begins about 11 a is over by midnight. But at whatev hour it attracts a lot of people who pr fer staying up late to getting up earl In some places instead of this midnig service, the old custom of a dawn servi is still observed. Oftentimes whole fa ilies go to church first on Christmas a then hurry home to open gifts and around the tree. How attentive son children, even older folk, are during t

rvice as their minds wander to piles of ily wrapped boxes waiting to be opened anyone's guess.

Whether this festival service is held ring the night or early in the morning not half so important as the nature the service itself. More and more ristmas services have been filled with usic. Choirs rehearse for weeks in or- r to "do special Christmas numbers" th the result that the service with its assed choirs and lengthy processions kes on the air of a sacred concert. The urgy with its great progression of con- ssion, praise, and the Christmas Gospel lost in an assortment of special music. ndwiched between hymns, anthems, los, duets and other music are a lesson two, a few prayers, the offering and a ief sermon. And of course all of this s to be over in one hour.

Isn't it time that these so-called "fes- al services" became truly services and t just sacred concerts? I am not anti- usical, but I cannot help but wonder ether we wouldn't do our choirs more tice if their special musical concerts re reserved for a Sunday afternoon or ening after Christmas. An anthem or o is fine, but sufficient.

The order ought to be the Service, tter still Holy Communion. To that rvice the pastor ought to bring his best eaching. One pastor told me that he dom did his best preaching on the tivals and holy days. "There's just too ch other work at those times. But n I'm not too worried. There'll be a of music."

THESE FESTIVAL services have also al- ved for all sorts of "special effects." itating the "spectacular" tricks of the industry our churches have garbed ir Christmas services in gorgeous ar- Most popular is the candlelight service. Small candles are distributed to the entire congregation. At a certain place in the service these are all lighted, in turn, until the church is ablaze with flickering flame as the group sings "Silent Night."

To add to the effect in some places the worshipers are instructed to raise their candles as the minister raises his and to lower them when he does. Just what all this means, or is meant to mean, I don't know, but I find it difficult to bear long criticism of the so-called "high churches" with their ceremonial from people who go through this sort of externalism and don't know why they are doing it.

Let the service of Christmas, whether at midnight or early in the morning be the Service. The choice of the Propers—for the early or later services—will depend upon the hour of the service. But let it be a service of worship, full of the wondrous message of Christmas, not just a sacred concert trimmed with special effects.

I THINK that Christmas should not pass without opportunity for reception of the Holy Communion. Whether this be at the "festival service" or at a later hour on Christmas morning itself, worshipers who desire the sacramental grace ought not be denied.

We're doing a lot of planning for Christmas in these days. Gifts, cards, decorations, parties and all the gay holiday festivities ought not be discarded, only put into proper perspective. It isn't too late for all of us, pastors and people, to think how we shall celebrate Christmas as with "angels and archangels and the whole company of heaven" we re-live the glorious moment when the Word became flesh.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Luck?

QUESTION: I am wondering about this matter of good and bad luck. I know a man for whom it seems the doors are opening to good jobs and fortune all the time. In a rather short time he has landed in a fine position. At the same time others struggle along in the same job though their gifts are just as good. I notice the accidents, sickness, and other bad breaks which some other people get, while others go ahead for years without any good luck. Is God fair to all?

REPLY: "Luck" is a carelessly used term which sometimes attaches itself to matters of mere chance, and at other times to events for which there is a real cause—or causes. Being at a certain place at a particular time, meeting a certain person, or a meeting of two or more conditions sometimes constitutes "luck"—good or bad. Some highly placed persons have testified to the factor of chance in their "success." Success, in such cases, issues largely from ability to recognize the circumstance and its meaning, and readiness to take advantage of it.

There is also a large proportion of "lucky" or "unlucky" occurrences for which there is some cause, which may not be observed by many, but operating nevertheless. "Accident proneness" is a case in point. Psychologists have studied persons who have more than "their share" of accidents. A leader in this field believes that fatig illness, worry, and other emotio disturbances are involved. Avoidan of undue emotional upsets and w ries, cultivations of good health, a reasonable use of caution should duce accidents.

God is fair to us, but we may unfair to ourselves.

Inferior

QUESTION: As a child I was tir among both children and grownups have never gotten over it. It is alw hard for me to feel at ease in a group to enter into conversation, except w people I know well. I have been told i better to feel inferior than to feel super and become obnoxious to others. I w I could get to the point of being comf able with people.

REPLY: A sense, feeling, or "co plex" of inferiority is generally, if always, due to early environment experiences. Many people have g through such experiences and in a years feel a handicap. Most of us get along more pleasantly with peo who have normal feelings tow others, or with those who may somewhat inferior, than with th who seem ready to bowl others o Some of the latter, of course, h inferiority feelings and are trying compensate for them.

A Christian humility is a fine q ity—an intelligently determined tude towards self and others. Whe one has an inferiority or a superio sense, he can develop a wholes degree of humility and a healthy going attitude. This calls for real fort over a prolonged period.

One must, however, know wher stop, lest he go right over into a gance or self-righteousness.

BOOKS

FICTITIOUS CLERGYMEN

A Mirror for the Ministry in Modern Novels. Horton Davies. Oxford. 211 pages. $3.75.

This book analyzes clergymen in novels fifteen novelists—seven American, five itish, two French, and one South African. touches so many phases of its subject— rary, clerical, sociological, theological— t it will scarcely satisfy anyone seeking ull treatment of one of them, yet it raises ny provocative questions, especially in the roductory and concluding chapters.

The author describes the "paradox" of ministry: that the minister is a fallible, man representative of the infinite and fect God. A fictional portrait of a clergy- n, he says, may serve "to rebuke the nister for the distortions of the image Christ and to encourage him by more hful reflections of the same image."

Protestant clergymen find more rebuke n encouragement in novels. No profes- n except public relations is satirized so sistently in contemporary fiction. Cath- priests, on the other hand, are usually trayed sympathetically, not only in seri- fiction but even in movies and television. e author suggests some reasons for the orable portrayal of priests in fiction, but ignores the opposite examples, for ex- ple James Joyce's pedantic Jesuits.

wo hazards are said to confront the velist who creates clerical characters, ntimental hagiography" and "secular icature." None of the characters dis- sed fit the first category, but at least clair Lewis' Elmer Gantry and Somerset ugham's Dr. Davidson belong in the ond.

he book opens with Hawthorne's por- t of Arthur Dimmesdale, Puritan acher of the 1640's (a strange choice in v of the title). It closes with Peter De s' recent caricature, the Rev. Mr. ckerel, liberal esthete serving Connecti- exurbanites. Analysis of the cultural nge that has produced these diametric opposites in a relatively short span of history would require a longer review—in fact, a longer book.

Superficial but stimulating may be an illogical judgment, but it seems appropriate. Perhaps the most worthwhile function of this book would be to send readers to the novels it discusses.

(Prof.) William Coyle
Springfield, Ohio

GOD AS SPIRIT

Human Spirit and Holy Spirit. By Arnold B. Come. Westminster. 208 pages. $4.

Although Dr. Come raises some questions that he does not answer, he has done more than clear the way for the formulation of a doctrine of Holy Spirit; he has made a firm contribution to such a doctrine.

Most Christians have been so preoccupied with the person and work of Jesus Christ and the creativity and sovereignty of God that they have had almost nothing to say about the person and work of the Holy Spirit.

Philosophers and cultural historians, theologians and seminary teachers, will appreciate Come's willingness to join Tillich, Bultmann and others in recognizing that distinct contributions to Christian theology may be found in many secular critical approaches. In the urgent effort to communicate the gospel, Christians have always been concerned more or less with culture. This concern should lead to a positive appreciation of non-Christian perspectives and experiences.

Dr. Come argues cogently, especially in his first two chapters, "Man in Quest of Spirit" and "Spirit and Man: Methodological Problems," that man's knowledge of God cannot be developed in isolation from man's knowledge of himself. Doctor Come, while rejecting the platonic tradition as a sound basis for recognizing "the spiritual" quality of personhood, appreciates "that in spite of successive waves of materialism and positiv-

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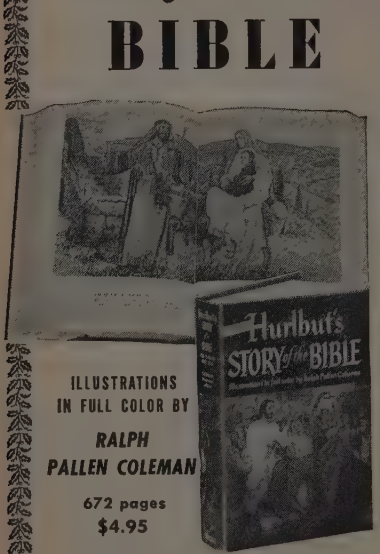

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ism, mankind's own sense of its own tr scended uniqueness will not die." Secu existentialism and the new psychology additional powerful forces in contempor thought contributing to a new awareness man. Christian theology dare not formul its own doctrine of Holy Spirit and hun spirit without the knowledge of and respo to these "adventures of ideas."

Come is not the 19th-century theolog or syncretistic product of various cultu forces. These forces for him are points enlightenment, insight, and challenge as reaches for the human spirit as a new be in Christ. Only in Christ, Come is c vinced, does man realize the fullness of own spirit and in that realization God Spirit and in that objective relatedness covers the meaning of communion v other people.

When Doctor Come observes that "th simply is no bibliography on this subje he highlights the significance of his c contribution. The book does not comm itself to general lay study. It belongs to specialist—theologian, philosopher, cult historian, psychiatrist, seminary teacher, sponsible pastor. WALLACE E. FISHE

Lancaster, Pa.

THEOLOGY OF STEWARDSHI

Your Money and Your Church. By Rich Byfield and James P. Shaw. Doubleday. pages. $3.95.

The authors, two Episcopal clergy from California, feel that inadequate gi in the church is due to unsound theolo teaching. Therefore the book gives consi able space to the theological basis for s ardship. The authors like tithing and c mend it with emphasis.

One paragraph states the thesis of first part of the book: "There are lot ways to raise money, and most of them work. There are all sorts of schemes gimmicks to persuade people to part their hard-earned dollars, and many of t are effective. But the real problem is money at all, except as money is a g of Christian commitment. It is com

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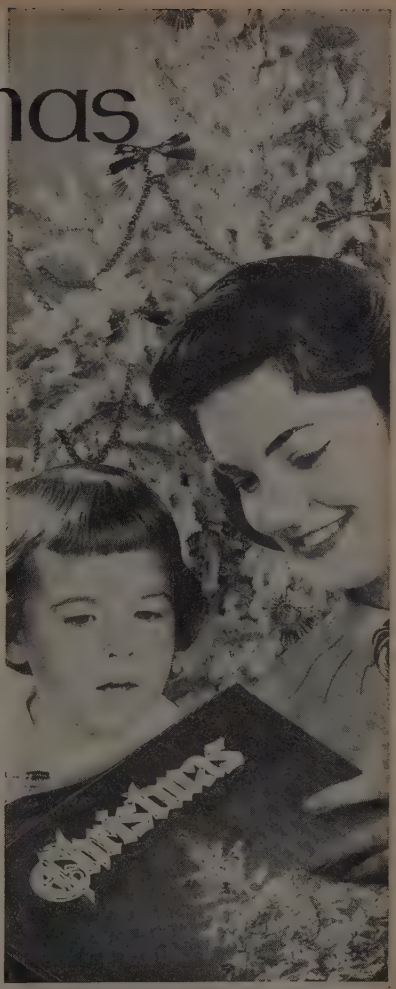

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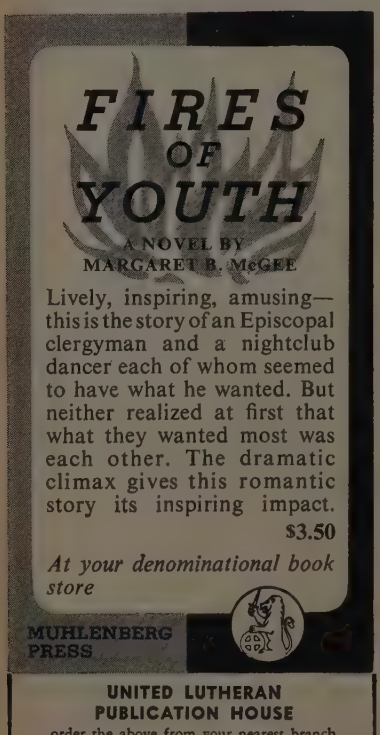
ment with which we are concerned, and it is in the name of Christian commitment that the church can afford to talk about money to this extent."

The last half of the volume outlines steps for an effective stewardship program and visitation. Congregations which are using the ULCA stewardship plan will not find too many new suggestions. However, enough are given to make it worth the time of any pastor or stewardship chairman to read the book.

The style is fresh and inviting. The approach is good—theology first and then practical steps. The book is one of the better volumes on the subject to appear in the last few years. EDWARD K. ROGERS

Greenville, Pa.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FAITH AND ACTION

If I Believe. By Donald James Campb Westminster. 157 pages. $2.50.

This book by an Episcopal bishop h its beginning in the teaching missions wh he has conducted throughout the diocese Los Angeles and elsewhere. It is beam to the man in the pew rather than the cler

The author feels that today, "Our lack not so much in belief as in the translati of belief into daily living." He seeks "spell out the implications of Christi belief as clearly as possible in terms actual living in the modern day and ag However, he necessarily discusses some the primary Christian doctrines and perha sometimes spends less space on the im cations of these beliefs in daily living th he had intended.

If a person believes certain things, asks, what should he do? This he answ under chapter headings such as, "If I l lieve in God," "If I Believe in Jesus Chri "If I Believe in Prayer," "If I Believe the Church," "If I Believe in Sin," and "I Believe in Eternal Life."

Bishop Campbell would remove from individual the necessity of accepting all basic tenets of the Creed. He writes, "Wh we say the Apostles' Creed in a service worship, we definitely are not stating own personal belief . . . We are stating belief and a faith that may or may not r resent our own personal level of bel but that does represent the belief of church." One wonders what the three p sonal pronouns "I" are supposed to m in the Creed.

Hempstead, N. Y. HERBERT N. GIB

With Happy Voices. By Mary Crockett N fleet. John Konx Press. 191 pages. $3.

This is a collection of stories for fami with young children to be used at devotio With each of the sixty stories are a Bi verse and a prayer related to the situat described. Additional worship helps found at the back of the book.

These devotions cover a variety of true life situations. M. M. R

overseas

ast Germans face Red threat

GERMANY: Berlin. Nov. 10. — TAKING rt in the atheistic substitutes for Chris- n ceremonies must be strongly op- sed, Lutheran bishops of Germany's st Zone agreed at a conference in Ber- this week. Communists have estab- hed rites for name-giving, youth dedi- tion, a marriage form and even a "so- list funeral."

The bishops, who met under the lead- ship of Dr. Otto Dibelius, issued a Message to the Congregations" for guid- ce in combating the Red rites. The ssage outlines circumstances under hich Christians may have a church mar- ge, baptism, or confirmation even after king part in a Communist ceremony.

Pastors were urged not to abandon ople who had been led into participa- n in Communist ceremonies, but to unsel with them to show them how they ay return to good standing in the Chris- n congregations. The Red ceremonies nnot be considered "neutral social oc- sions," the bishops warned, because ey are a "betrayal of Christian faith."

Pointing out the Christian meaning baptism, confirmation, marriage, and funeral service, the bishops said, oo often we have made these family stivals and have forgotten their true nificance."

"If someone has an atheistic outlook d takes part in the Communist cere- onies from conviction, he must answer God. When people are compelled to ke part in them against their real de- es, we must speak out against the ole matter. The Communist celebra- ns can be made very festive and im- essive, but the Christian must realize at they are godless and are designed as substitute for churchly ceremonies. The Christian must be ruled by the word of the Saviour, 'No man can serve two masters.' We know how difficult the decision may be for some people and therefore Christians must stand by each other, help one another reach a right decision."

In practical advice to pastors, the bishops' conference suggested that baptism of children who had been taken to a Communist name-giving ceremony could not be conducted without some preparation. Pastors must consult with parents to make certain the child will receive Christian instruction after baptism.

Similar explanations must be given to those who seek confirmation or a Christian wedding after having undergone the Communist ceremonies. Pastors must point out that the two ceremonies are mutually exclusive and must be assured of the repentance of the parties involved and of their earnest desire to follow a Christian way of life.

—EVANGELICAL PRESS SERVICE

ENGLAND

THE MAN who seems ready to succeed the "Red Dean of Canterbury" as a controversial figure in the Church of England is the new bishop of Southwark, Dr. Stockwood, in South London. Consecrated a few months ago, the bishop has been in the headlines continually.

First he ordered liturgical uniformity in his diocese on the basis of the 1662 Prayer Book. Next he reprimanded the priest-in-charge of All Saints', Carshalton, who was more Roman than Anglican. Finally he canceled at the last minute the use of a new order for adult baptism, which he discovered was technically the property of the archbishops of Canterbury and York. Critics and supporters of the Bishop have filled the pages of church and secular press with their views. —WILLIAM B. SCHAEFFER

Cornerstone Put in Place for Pacoima Memorial Hospi

By LOUIS F. MERTZ

LOS ANGELES—Cornerstone of the Pacoima Memorial Lutheran Hospital, erected in memory of the children killed and injured when colliding planes crashed into a schoolyard at Van Nuys on Jan 31, 1957, was laid Nov. 1.

Dr. Carl W. Segerhammar, president of the California Conference, Augustana Church, was the principal speaker. The service was conducted by the Rev. John G. Simmons, of St. Matthew's Church (ULCA), North Hollywood, president of the San Fernando Valley Lutheran Hospital Association (*see cover photo*).

The association will operate and manage the 100-bed hospital, expected to be completed next May. The board of directors has representatives from all the Lutheran church bodies having congregations in the San Fernando Valley.

Those attending the ceremony got a preview of the chapel, an unusual building of circular design. It will provide closed circuit television of services daily and on Sundays, for patients unable to attend.

John L. Sundberg, an Augustana layman, has been named hospital administrator. formerly was associated with Lutheran H pitals in Chicago and Portland, Ore.

Conferences Hold Meetings

NORTHERN CONFERENCE met Oct. 7-8 Mt. Zion Church, Yreka. The Rev. Ll Jacobson, Fresno, was re-elected presid

ARIZONA CONFERENCE met Oct. 15-16 Faith Church, Yuma. The Rev. E. Ellswo Campbell, of St. Paul's Church, Globe, elected president. Members of the Ariz United Lutheran Church Women held th convention concurrently.

SHEPHERD OF THE HILLS CHURCH, Fl staff, Ariz., organized in July, installed veloper David J. Adamcik as pastor.

Merced Congregation Organized

SHEPHERD OF THE VALLEY CHUR Merced, Calif., was organized on Nov with 75 charter members. The Rev. Har Schluntz was the mission developer.

HOLLYWOOD LUTHERAN CHURCH will host to the presentation of "The Messi by massed Protestant choirs on Dec. 6.

Shepherd of the Valley congregation, Orinda, Calif., is proud of having three sons preparing for the ministry. Shown with Pastor Albert S. Hidy are Russell Mjolsnes, Troy Beretta and Richard Bekedam. The three participated in Youth Sunday at the church. All are now college students and expect to enter Pacific Seminary.

ddition at right is new educational unit of St. Timothy's, Oak Park, dedicated last Sept. 27

ew Buildings Are Witness of Growth in Michigan Synod

By CLYDE G. STEELE

DETROIT — Growth is manifest in the ichigan Synod. Within one month, two ngregations dedicated new buildings, ound was broken for a third, and the cor- rstone was laid for a fourth.

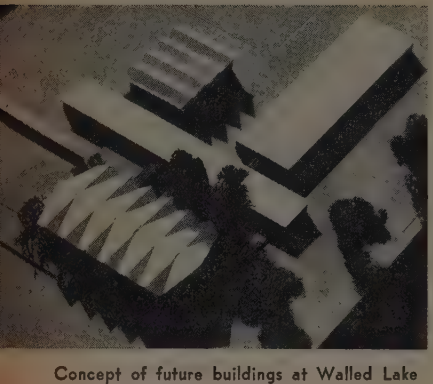
Augsburg Church, Detroit, dedicated a w educational building on Oct. 25. The o-level structure accommodates 200 pu- ls, and increases the potential of the con- egation to more than double its present e. The pastor is Lightner A. Swan.

St. Timothy's Church, Oak Park, dedi- ted a new educational unit Sept. 27. Cost- ing $91,000, the addition blends with the modern Gothic style of the church edifice. It contains nine classrooms. The pastor is Otto Reble.

St. Stephen's Church, Lansing, laid the cornerstone for a first unit building on Sept. 27. This mission was organized in May 1956 with 87 members and has grown to a baptized membership of 325. Kenneth Ferguson is the pastor.

Shepherd of the Lakes Church, Walled Lake, broke ground for a first unit on Sept. 27. The 4,000-square foot structure will be

chitect's sketch shows future development of St. Stephen's Church, just started at Lansing



Concept of future buildings at Walled Lake

the future parish hall and office and the beginning of educational facilities. Organized in October 1957, the mission congregation has been meeting in a school. Pastor Frederick Foutz was recently called to d as chaplain in the U.S. Air Force.

Steele Called to Toledo

PASTOR CLYDE G. STEELE has resigne from Hope Church, Detroit, to accept call to Glenwood Church, Toledo, Ohi effective Nov. 16. Pastor Steele has bee the Michigan correspondent of THE LU THERAN since 1954.

Previously Pastor Steele served th magazine as reporter for Illinois, whe he was pastor of Holy Trinity Churc in Chicago.

The new Michigan Synod reporter fo THE LUTHERAN is Pastor Raymond A Heine, of Christ Church, Monroe, Mich His address is 432 E. Elm St., Monro

MINNESOTA

Marquardts Commissioned As Liberia Missionaries

ST. PAUL—Eight years ago Bill Marquardt was a baker. He learned the business from his father, with whom he went to work fresh out of Humboldt High School in 1939.

Today the Rev. William G. Marquardt and his wife, Dian, are on their way to Africa. They were commissioned as missionaries to Liberia on Nov. 8 in Faith Church, where both sang in the choir.

Bill and Dian met in the congregation's Luther League, and were married in 1949. Bill had a good job, but he often said he would like to devote his life to the church—if it were possible. He didn't have a college education, and as a married man he felt he couldn't spend seven years preparing for the ministry.

But Mrs. Marquardt had the answer. She would work, and he could work part-time at his trade and both would sacrifice.

So, nearly 30 years old, Bill Marquardt started at Augsburg College. With his ha earned diploma in 1954 he entered No

Principals in commissioning service: Past Horace Gassaway, Missionary Marquardt, D Charles Grant, Mrs. Marquardt, Dr. Paul Gr

haplains Honored for Long Service in U.S. Institutions

WARDS for long terms of serv- were presented in Minneapolis four Lutheran chaplains in fed- al institutions by the Rev. Carl Plack (right), secretary for haplaincy Services of the Na- nal Lutheran Council.

Receiving the awards (l. to r.) e L. Burns Saltzgiver (ULCA), S. Reformatory, El Reno, Okla.; . Ralph Graham (ALC), Fed- al Correctional Institution, glewood, Colo.; Henry H. Cass- (ULCA), U.S. Penitentiary, wisburg, Pa., and Carl P. Schmidt (ALC), Veterans Administration Hospital, San Fernando, Calif.

ATTENDING the recent Second U.S. Army Fall Conference of Chaplains at Fort George G. Meade, Md., were these 16 members of National Lutheran Council churches.

Both reserve and active personnel attended. Purpose of the sessions was primarily training, and among the topics considered were opportunities for supplemental training through extension courses, Army service schools, and chaplain responsibility as officers in the Army.

INNESOTA . . .

estern Seminary, and was graduated in 58. While in the seminary his thoughts rned to foreign mission service. His wife reed: they would go anywhere in the orld. The Board of Foreign Missions, LCA, called them for service in Liberia. ey were to sail by Dec. 1.

Meanwhile, a son, Grant, was born in 55. Another son, Brian, was born last pt. 3.

This was the second member of Faith urch to be commissioned for foreign mis- n service. The Rev. Ronald Zaudtke has en serving in Argentina for four years, d is now home on furlough.

WESTERN CANADA

New Church at Winnipeg

WINNIPEG, MAN.—St. John's Church tore down its former sanctuary and built a modern colonial church on the same site. It was made possible through a three-year pledge and sale of bonds to the members.

The exterior is of brick, the interior of a new material, "playwood." Laminated arches carry the ceiling of cedar timbers.

Seating capacity in the nave is 280. The basement provides a kitchen and assembly and classrooms for Sunday school. The Rev. Philip Schmidt is the pastor.

Nebraska Church Seeks Better Ways in New Life Missi

TEKAMAH, NEB.—The New Life Mission at Emmanuel Lutheran Church was conducted Nov. 14-17. It is an evangelism workshop involving every part of the congregation, and it follows a long and thorough self-study of the parish.

Emmanuel Church, 35 miles north of Omaha, is the only United Lutheran church in rural Burt County. In the past five years the congregation has grown from 174 to 301 communing members, although the population of the parish area has declined since the 1950 census. But the church is not complacent about its growth.

Conclusions drawn from the evangelism self-study were that the church ought to develop a more specifically family-cente program, and that the growth potential still large, with nearly 1,000 unchurched the area of about 3,500 population.

It also appeared from the study t auxiliaries of the congregation are not fu tioning as effectively as they should, a that there is a definite need for more fective means of reaching adults in church school program.

The Rev. George A. Housewright, of ULCA Department of Evangelism, Bo of Social Missions, is directing the missi The pastor is Robert E. Schlichter, w for the past two years has been evangeli chairman of the Central States Synod.

NORTH CAROLINA

Younger Churches Leading Synod in Benevolence Rate

By FRANK K. EFIRD

SALISBURY—Younger churches in North Carolina generally give better to benevolence than the older ones. For instance the Eastern Conference, composed of 14 churches, pledged $38,069 on a benevolence quota of $37,938. Only one church did not pledge its quota while a number went over. Two newly organized missions without quotas are giving generously. Most of these churches were organized in the last 25 years.

On the other hand the Central Conference, composed of 45 churches, pledged $191,675 on a quota of $216,697. Seventeen churches did not pledge their quotas. These churches, located in the Piedmont area, are some of the oldest in North Carolina, several dating back to the 18th century.

On Nov. 4 the synod's benevolence receipts totaled $496,588, making 73.3 cent of the budget.

EIGHTY-SEVEN congregations in four c ferences held Lutheran Evangelism Missi in September and October. Services w held Sunday morning through Thurs evening. The total confirmed members of the congregations was 27,552. Total tendance was 85,679. Average attenda

New Life Mission at Tyro

ST. LUKE'S CHURCH, Tyro, has comple a New Life Mission pilot project. This i new type evangelism program projected the evangelism directors of the Board Social Missions of the ULCA.

It emphasized careful self-study by congregation, evaluation of the study, three-day workshop for intensive evangeli training of congregational workers by evangelism director, and a planned guided follow through.

Other congregations in the synod are ing encouraged to adopt the program 1960. The Rev. John A. Pless is pastor St. Luke's, Tyro.

r service was 11,441 representing 54 per nt of the congregations' 21,013 communicants.

More than 2,000 visitors called on prospects. They got the following commitments: 2 for pastors' classes, 303 for membership transfer, 32 reaffirmation of faith, and 8 children for baptism.

Mt. Calvary Church, Claremont, pened its new education annex on Nov. 8. ost of the structure was $48,500. The ev. Carl L. Ritchie is pastor.

St. James' Church, Newton, is erecting a new fellowship and activities building at an approximate cost of $30,000. The Rev. K. Y. Huddle is pastor.

Prince of Peace Church, Kinston, held its first service in its new building on Oct. 4. Dr. F. L. Conrad, president of the North Carolina Synod, preached and performed the rite of consecration. Pastor Frank C. Perry served as liturgist.

The congregation gathered outside the building prior to the service for the laying of the cornerstone. The building was constructed and furnished at a cost of $67,000.

enoir Rhyne Puts New Minges Science Building Into Service

Minges Science Building at Lenoir Rhyne College is modern and functional in every respect

Hickory, N. C.—The new Minges Science building isn't quite completed, but it is pen and in use at Lenoir Rhyne College. The entire third floor and lecture rooms the first and second floors have been cupied.

The building was donated by Dr. and Mrs. Luther Minges and family of Rocky Mount, N. C. Construction cost approximately $412,000. Furnishings provided from the college's general building fund amounted to $160,000.

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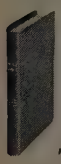

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idweek Advent Services Set in Five Manhattan Churches

By PAUL VALENTINER

NEW YORK—Advent services at five stragic locations in Manhattan begin Dec. 2 d continue until Christmas. United Luran congregations and the one Augustana ngregation in the borough are co-operatg in presenting the midweek worship oprtunity.

Four of the weekly services are scheduled r Wednesday evenings and one for Thursy evening. Bidding for a segment of the st array of commuters, one service is at 30 P.M. Four services are in English and e in Slovak.

Sponsored by the Lutheran pastors in anhattan, Dr. George Saunders, president, e series of services is an effort to "confront r own people and the city with a united d co-operative Lutheran front."

"This is the second year we are attempting this," said Charles Strobeck, assistant stor of St. Peter's and co-ordinator of the dvent effort. "On the basis of last year's sponse we anticipate active participation d spiritual growth in this holy season of e Church Year, which for many has beme little more than a commercial baar."

PUBLICITY FOR the venture is centrally prered, listing all the services. The host urch conducts the service with the pastor rving as liturgist. Pastors from the other ngregations take turns filling the pulpit. ne exception is the Slovak service which cause of language will be conducted solely Pastor John Shintay.

"Each preaching pastor will use the appropriate theme for the week in which he peaks, and thereby lead our people towards e great event of Christmas," Pastor Strobeck said.

Wednesday services are scheduled for: . Peter's, 54th St., 5:30 P.M.; St. John's, hristopher St., 7:30 P.M,; Trinity, West 00th St., 7:30 P.M.; Holy Trinity, East 20th St., Slovak, 8 P.M. The Thursday service is at Transfiguration, West 126th St., 8 P.M.

LWR Clothing Goal 70 Tons

SURPASSING last season's record, 70 tons of clothing is the Lutheran World Relief goal of the 305 metropolitan congregations in the semi-annual clothing appeal. Forty tons were collected last November and 30 tons in the spring of 1959, Pastor Edward J. Haviar, chairman of the campaign, reported.

Congregations received clothing from members and friends during the Thanksgiving period, and the second week in December will deliver it to the nearest of five collection centers. Places and dates are: Dec. 7—upper Manhattan and Bronx, Our Saviour's Atonement; Dec. 8—Brooklyn, St. Peter's; lower Manhattan, St. Paul's; Queens, Rabe Brothers Storage Warehouse; Dec. 9—Westchester-Rockland counties, St. John's, Mamaroneck.

As a special service two Queens locations have been provided for congregations unavoidably delayed. Dec. 15, Rabe Brothers will receive late collections during the day, and All Saints' Church will take them in the evening.

Following each semi-annual appeal Rabe Brothers uses its moving vans to transport gratis the entire quantity of clothing to LWR processing headquarters in Easton, Pa.

"Share Culture or Lose It"

UNLESS WE LEARN to share our culture we are going to lose it, a noted woman church leader told Brooklyn Conference women Nov. 15.

"We cannot, for long, hug a way of life to ourselves," Dr. Cordelia Cox informed 225 representatives of the 31 Brooklyn

Untraditional Murals in Syracuse Church Arouse Intere

"Woman, why weepest thou?"

"Thou has seen me, thou hast believed"

SYRACUSE, N. Y.—Two new murals in the chancel of Resurrection Church have evoked much discussion among parishioners and visitors to the church. They are definitely not traditional.

Each mural is a line drawing upon a wood panel background. They are on either side of a stained-glass window directly over the altar.

In one picture the artist, Fred Hauc of the College of Fine Arts of Syracu University, depicts Christ appearing to Ma Magdalene after the resurrection; in t background is the empty tomb and an ang

The other shows Christ appearing Thomas in the upper room, with two ov awed disciples in the background.

—HOWARD A. KUHN

N. Y.: NEW YORK CITY . . .

ULCA congregations meeting in Redeemer Church. "We either have to let people in on it, or the other peoples' lives will encroach on our lives.

"When that happens," the executive director of New York's Lutheran Welfare Council and former head of the National Lutheran Council Refugee program, emphasized, "we are losers twice: first, in our failure to help other people, and second, in defeating our own purpose in selfishly trying to hug our own culture to us."

Whether we like it or not, Dr. Cox indicated, the changing community is changing our congregations. Women need to discov ways of opening the doors of our church and for welcoming people of other races.

Increasing Negro and Puerto Rican pop lation has completely altered certain ci areas. Women of congregations in, or a jacent to, those areas need to give full su port to bringing the people into the o going program of the church, she mai tained.

Opening devotions for the Women's Ral were conducted by Mrs. Alfred L. Bec wife of the president of synod. Miss Doroth Birdsall, chairman of Brooklyn Conferenc Women's Work, handled arrangements.

orality Plays Scheduled

Metropolitan Churches

THE LUTHERAN FOUNDATION for Religious ama will present "House by the Stable" d its sequel "Grab and Grace," plays by arles Williams, in a series of fourteen formances this month in eleven Lutheran rches in the Metropolitan New York a.

The Rev. John Kulsar, executive director, nounced the plays will be directed by bert Seaver, head of the program in re- ious drama at Union Theological Semi- y. Production supervisor will be Paul mmers, television director and producer the National Broadcasting Company.

The plays are patterned after the late dieval morality dramas. The cast will be de up of amateur actors from Lutheran rches in New York City.

Scheduled performances: Dec. 4, St. ke's, New Rochelle; Dec. 5, Good Shep- d, Bellaire; Dec. 6, St. Luke's, Wood- ven (afternoon and evening); Dec. 10, nity, Stapleton; Dec. 11, Epiphany, onx; Dec. 12, St. Mark's, Brooklyn; Dec. Trinity, Hicksville (afternoon and eve- g); Dec. 17, Gustavus Adolphus, Man- tan; Dec. 18, The Saviour, Paramus, J.; Dec. 19, Immanuel, Manhattan; Dec. Advent, Manhattan (afternoon and eve- g).

The Lutheran Foundation for Religious ama was organized in 1958 to "proclaim Christian Gospel through the art of ama." It is supported by more than 35 ngregations representing all the Lutheran urch bodies in the New York area. The undation also conducts a lecture series d an acting workshop.

Church Marks 90th Anniversary

NINETY YEARS of service to Brooklyn was mmemorated by St. Luke's Church, Oct. Dr. Paul A. Kirsch, former secretary the Board of American Missions, was the aker with Pastor Paul E. Schmidt serving liturgist.

PENNSYLVANIA

Trinity Spire to Return As Landmark in Reading

By ROBERT SCHOENERT

READING—A landmark that was part of Reading's skyline for 100 years but has been missing since it was destroyed by a wind storm 26 years ago, will once again take its place.

To be restored will be the 200-foot steeple that once rose over Trinity Church. The original spire toppled May 20, 1933, within ten days of the 100th anniversary of its dedication.

To the congregation of the downtown church, the steeple will have a special meaning. It will signify the successful completion of the 210th anniversary fund for a renovation program.

The drive's goal was $282,900 but the congregation subscribed to $294,133.

The new steeple will be an exact duplicate of the original one which in turn was modeled after one of the Old Arch Street Presbyterian Church in Philadelphia.

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PA.: READING . . .

Renovations also include the installation of a second floor in an existing chapel to provide church school classrooms and other facilities. A small chapel will be provided on the first floor level of the church and an elevator will be installed to carry worshipers to the sanctuary.

The church will observe its 210th anniversary in 1961.

Men Hold Leadership Seminar

A LEADERSHIP training seminar was held by the United Lutheran Church Men of the Ministerium of Pennsylvania in Grace Church, Reading. It was conducted by Howard L. Logan, executive secretary of the ULCM.

SPLITTING of the Niantic-Bechtelsville Parish was approved by members of Trinity Church, Bechtelsville, and Christ Church, Niantic. The vote was 317 to 112. The parish has been without a pastor since the resignation of the Rev. Richard H. Schaefer last August to accept a call to New Tripoli.

CHRIST CHURCH and Sunday school, Spangsville, celebrated anniversaries. T church noted the 50th anniversary of dedication of the building, and the Sun school celebrated the 15th anniversary its founding.

Laymen Invited to Thiel For Theology Conference

By LUTHER E. FACKLER

PITTSBURGH — "The Word of God a Social Responsibility" was the theme of conference on theology for laymen, h Nov. 27-28 at Thiel College.

The leaders were the Rev. Rufus Corr sen, director of social action, Board Social Missions, and the Rev. George Rec professor of religion at Thiel, together w Chaplain Boyd Gibson and Dr. Edward Rogers.

The conference was initiated by Fredric Irvin, Thiel president, as a res of his visit to the German evangeli academies last spring.

PITTSBURGH SYNOD benevolence recei

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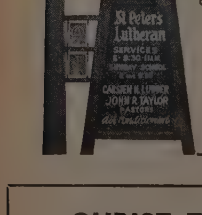

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PA.: PITTSBURGH . . .

are close to the level of this time last y and giving at the same rate will proba meet the 1959 quota, according to Dr. ward K. Rogers, stewardship secretary. theran World Action receipts are up, the congregations have been slow in s porting the seminary appeal, a three-y project.

More than 200 choir directors, organ and pastors attended the Pittsburgh con ence on the *Service Book and Hymnal* e this month. Dr. Harold Gilbert, of Ph delphia, demonstrated the correct usage singing of the service.

Thiel College trustees approved $1,348,861 budget for 1960. The budget gone up 75 per cent since 1956.

CARIBBEAN

Church Extension Plans Discussed in Puerto Rico

By FRANCISCO MOLINA

San Juan, P. R.—Church extension several parishes in Puerto Rico was cussed with Board of American Missic Church Extension Assistant Mr. Freder W. Bowman, upon the latter's visit to Caribbean in October. Plans include:

1. The relocation of Divine Savio Church, Cataño, the Rev. Luis Zayas, p tor. The main development of the city taken place far from the church site. T present facilities, old and inadequate, w be sold.

A new church building and Sunday sch facilities will be built in a more central cation at an approximate cost of $60,0 Pastor Zayas expects construction to st in the spring, the dedication to take pl in the fall.

2. The relocation of Grace Church, P Piedras, the Rev. Arnold Wuertz, past Formerly the English-language chapter Transfiguration, Grace still shares worsh facilities with the parent congregation.

Plans call for a first unit to be erected

que Street and North Avenue, Santurce, an approximate cost of $56,000. Con- iction is expected to start next spring, h dedication before the end of the year.

. A second unit—the church proper— Transfiguration, Río Piedras, the Rev. ncisco Molina, pastor, at an approximate t of $60,000, to be built in 1962.

. The purchase of an acre of land this r for $12,500 for the Lomas Verdes Mis- n at Bayamón, the Rev. Víctor M. ríguez, pastor, and a first unit to be cted as soon as there is an organized gregation, at an approximate cost ,000. This suburban mission celebrated first anniversary Nov. 1. Average attend- e is 70 at Sunday worship.

. A first unit for the mission in the arto Metropolitano suburb near Río dras, the Rev. David Acosta, pastor, to erected in 1960, at an approximate cost $62,000. Plans for this place contemplate merger of Bethany Church with the Reparto Mission. Bethany (rural, 40 mmuning members) has relocated tem- arily at a house chapel in the Las Lomas urban development. Relocation was made vitable by changing conditions in the nacillos neighborhood, chiefly a new hway that will slice off a sizable portion the former church property.

. The enlargement of the worship facili- of Good Shepherd Church, Monte- es, the Rev. Eduardo Roig, pastor, and building of a new parsonage to set the sent one free for Sunday school use after able remodeling.

"The Protestant Bookstore"

LA REFORMA BOOKSTORE, a branch of the ited Lutheran Publication House, lo- d at Río Piedras, has been accepted as Protestant bookstore for Puerto Rico. a fifth anniversary luncheon at La ncha Hotel, San Juan, in October, lead- churchmen of the main evangelical de- minations in the island voiced appreciа- n for the services rendered by La Re- ma, expressed intentions of giving the e their continued support.

Conference Held on Education

AN INTERDENOMINATIONAL conference on religious education was held Nov. 9-12 at San Germán, Puerto Rico, under the direction of the Department of Religious Education of the Inter-American University. Main aims of the conference were to make all groups acquainted with each other's work and achieve co-operation in the field of religious education among all Protestant denominations in the island. Arnold Wuertz represented the Lutherans.

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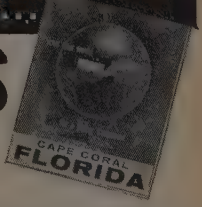

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NOVA SCOTIA

Synod Evangelism Mission Brings 13 Guest Pastors

By DOUGLAS A. CONRAD

HALIFAX—The second synod-wide evangelism mission was held Oct. 13-23, with thirteen pastors from Ontario and the eastern United States preaching in the various churches.

Missions to pastors were held the first week in St. Paul's Church, Bridgewater, the second week in St. Peter's Church, Chester. Pastors and missioners were luncheon guests of the Kiwanis Club at Bridgewater, with Pastor W. A. Schmidt, of Rochester, N. Y., as speaker.

The final rally was held Oct. 23 in Bridgewater High School auditorium. Walter E. Bock, of the ULCA department of evangelism, spoke. Liturgists were Rev. Douglas A. Conrad, synod president, and the Rev. Clyde Wentzell, chairman of the synod evangelism committee.

45 Attend Vocational Conference

ABOUT 45 YOUNG PEOPLE of the synod attended a vocational conference in St. Paul's Church, Bridgewater, on Oct. 25. J. Ray Houser, president of Waterloo Seminary, conducted the meeting for the Board of Higher Education, ULCA. Leaders included the Rev. Robert Rock, of Dartmouth; Mrs. Douglas Conrad, of Halifax; Miss Nancy March, of Bridgewater; Mrs. Harold Cunningham, of Lunenburg, and Boyd Boileau, of Bridgewater.

REFORMATION rallies were held in St. John's Church, Mahone Bay, with the Rev. Roseville Burgoyne speaking, and at the Saviour Church, Dartmouth, the Rev. James Slack, pastor.

FIRST CHURCH, St. John, New Brunswick, held its evangelism mission Nov. 15-17. Pastor Robert Rock of Dartmouth was the missioner.

TRANS-CANADA Broadcast of Advent Vespers from Resurrection Church, Halifax, was heard over CBC stations Nov. 29 from 5:30 to 6 P.M.

— CHANGES OF PASTORATE —

ILLINOIS

HOLTZ, MELVIN E. To Addison, missionary developer.

MEHLING, BODO H. From St. Peter's Church, Timmins, Ont., Canada. To Granite City, mission developer.

THORESEN, WILLIAM. From St. Peter's Church, Chicago. To armed forces chaplaincy.

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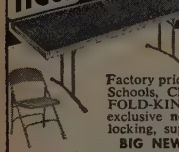

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BER, CHARLES L. From Martin Luther hurch, Milwaukee, Wis. To Coldwater, lich., mission developer.

OHIO

HHOLTZ, PAUL H. From Reformation hurch, Toledo. To Our Saviour Church, olumbus.

MFORD, PAUL. From Good Shepherd hurch, Lorain. To North Riverdale hurch, Dayton.

ALA, OLIVER A. From Messiah Church, leveland. To First Church, Miamisburg.

ELE, CLYDE G. From Hope Church, etroit, Mich. To Glenwood Church, oledo.

ANDT, LOREN H. From Ada parish. Retirement.

PENNSYLVANIA MINISTERIUM

HRLE, PAUL L. From Weissport parish. o Reformation Church, Milford, Del.

RTLEY, RUSSELL M. From St. Timothy's hurch, Philadelphia. To St. John's hurch, Morrisville.

SOUTH CAROLINA

NHAM, MACK C., JR. From Providence-azareth parish, Lexington. To armed rces chaplaincy.

F, J. HILTON. From St. Mark's Church, harleston. To Corinth-St. Mark's parh, Prosperity.

E, PAUL O. From St. Luke's Church, ear Poplar, N. C. To Mt. Hermon hurch, West Columbia.

DECEASED

IRS. A. F. A. NEUDOERFFER, 82, a sionary in India for 40 years, died Nov. Born in Lancaster, she attended Millers- Normal School and taught in public ools near Lancaster. She took the Deaess course at the Philadelphia Mother-se and served as a nurse in Lankenau pital, Philadelphia. Later she worked he Germantown Orphanage. She continued her medical education at Woman's Medical College, Philadelphia, where she received the M.D. degree.

She went to India as a doctor in 1907, and was married to Missionary A. F. A. Neudoerffer in 1914. After her husband's death in 1944 she continued to serve as a missionary under sponsorship of the United Lutheran Church Women, retiring in 1947.

In recent years she resided with her son, the Rev. J. Frederick Neudoerffer of the Board of Foreign Missions staff, in New Rochelle, N. Y.

Funeral service was conducted by Dr. Warren Heinly, pastor of Grace Church, Lancaster, and Dr. Fred J. Fiedler, BFM secretary. Burial was in Greenwood Cemetery, Lancaster.

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IN CONCLUSION

THERE IS only one big gap left in the constitution of the merged church which we United Lutherans hope to enter within a few years. Article 1, Section 1, says "The name of this church shall be (blank)." The proposed new church hasn't any name.

One of the churches with which we hope to merge is officially "the Finnish Evangelical Lutheran Church of America," although it is usually called the Suomi Synod (Suomi means Finland). By dropping "Finnish" from this title the new church would have an excellent name. "Evangelical" is from Greek words meaning "bringing the gospel." Lutherans in some countries are called Evangelicals and value the name highly.

The problem is that there is now a large "Evangelical Lutheran Church," formerly called "Norwegian Lutheran Church of America." This is one of the churches going into a merger next year under the name "The American Lutheran Church." Although the ELC will soon give up the active use of its name, it will keep alive its legal identity under the old title, perhaps for many years.

WOULD THE ELC object if a name similar to the one it is giving up is chosen by one of the new merged churches? Last month in Chicago at a conference of leaders of the two merging groups (see "Church in the News") ELC spokesmen said they will not object if one of the new churches is called "the Evangelical Lutheran Church of America."

The agreement, as it was put in the official report of the meeting, was that "any name adopted by either of the emerging churches would be acceptable to the other as long as the name does not lead to confusion of corporate identit

I suspect that this name, the Ev gelical Lutheran Church of America, appeal strongly to our representatives the merger commission. There is "Evangelical Lutheran Church *in* Am ica," which is always called the Eiel Synod, but it has only nine congregati and therefore is not widely known.

Names aren't very important. But struck me that the spirit of the ELC le ers in offering no objection on this na question was an excellent prediction the co-operative spirit we may expect the future. With two big new Luthe churches being put together at practic the same time, there is risk of rivalry

ALL THESE merging churches have 40 years been fellow-members of the tional Lutheran Council and have worl together closely on scores of import projects. Their leaders have known another intimately, and are fully aw of the strengths and weaknesses wh each has. Prospects of continued pr ress toward Lutheran unity in Amer depend to a large extent on how th leaders work together in the new sit tion which the two mergers will cre

The Chicago meeting on Nov. seemed to me a good beginning. We hope that these two new churches rapidly find important ways in wh they can share in many important ta In the next year or two it will bec clear whether the big church not invol in either of the mergers—the Luthe Church—Missouri Synod—has an int tion of sharing also in co-operative ta

The road to the future of Lutheran in America is now coming into the cl Before long we will know whether merger of practically all our churc is likely within perhaps 30 years.

—ELSON RUF

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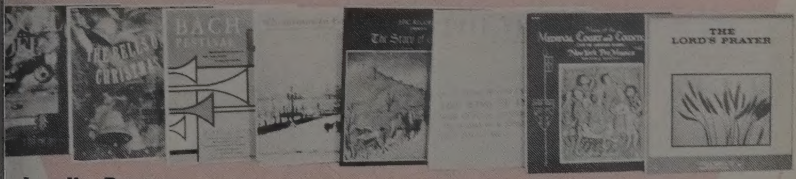

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sic of the Medieval Court and Countryside

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c of the nations at Christmas time. Austria is represented by *"Silent Night"* played on the n with the majestic bells of "Stephansdom"; Germany by *"Ihr Kinderlein Kommet"* sung he Bender Children's Choir with orchestra. Other music from Italy, Switzerland, Nether-s, Denmark, etc. **VSG3315E $3.98**

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